Federal Council DULLETIN



OFF TO WEEKDAY CHURCH SCHOOL under adult escort. Pupils of nearly 100 public schools are served by Church Federation of Los Angeles with a staff of 18 teachers. (See Page 6)

Coming Events ...

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

Annual Meeting, Friends of the World

New York, N. Y., December 12, 1946 Conference on Christian Unity

Washington, D.C., January 2-4, 1947 Federal Council of Churches, Depart-

ment of Research and Education New York, N. Y., January 3-5, 1947 North American Conference on Church Architecture

New York, N.Y., January 4, 1947 Home Missions Council of North America, Annual Meeting

Buck Hill Falls, Pa.,

January 7-10, 1947 Foreign Missions Conference of North America

Buck Hill Falls, Pa.,

January 14-17, 1947

International Council of Religious Education

Grand Rapids, Mich.,

February 10-15, 1947

National Association of Methodist Hospitals and Homes

Chicago, Ill., February 12, 13, 1947 National Conference on the Church and

Economic Life Pittsburgh, Pa., February 18-20, 1947

Alliance of Reformed Churches throughout the World Holding the Presbyterian System, Western Section Memphis, Tenn., February 25-27, 1947 General Commission on Army and

Navy Chaplains Washington, D.C., April 3, 1947

World Council of Churches, Provisional Committee

Buck Hill Falls, Pa., April 22-25, 1947 Presbyterian Church in the U.S.A., General Assembly

Grand Rapids, Mich., May 22, 1947 United Presbyterian Church, General Assembly

Sterling, Kansas, May 28, 1947 International Missionary Council, Enlarged Meeting of the Committee

Toronto, Canada, July 5-20, 1947 International Society of Christian

San Francisco, Calif., July 8-13, 1947 World Conference of Christian Youth

Oslo, Norway, July 22-31, 1947 International Council of Religious Education, International Convention

Des Moines, Iowa, July 23-27, 1947 International Convention, Disciples of Christ

Buffalo, N. Y., July 29-Aug. 3, 1947 World Convention, Churches of Christ (Disciples)

Buffalo, N. Y., August 3-7, 1947

Federal Council Bulletin

A Journal of Interchurch Coöperation Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERIC

CONSTITUTED BY TWENTY-FIVE NATIONAL COMMUNIONS

CONSTITUTED BY TWEN
National Baptist Convention
Northern Baptist Convention
Church of the Brethren
Congregational Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.

Presbyterian Church in U. S.
Protestant Episcopal Church
Reiormed Church in America
Russian Orthodox Church of
America

America America
Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of
North America
Ukrainian Orthodox Church of America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

Vol. XXIX, No. 10



DECEMBER, 19

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The Editorial Outlook

JOHN R. MOTT—ARCHITECT AND BUILDER FOR PEACE

THE selection of John R. Mott as a recipient of the 1946 Nobel Peace Prize has appropriatey received widespread popular acclaim. He has undoubtedly made a larger contribution than any other one man of his generation to the extension and consolidation of the Christian enterprise around the world and thus to laying the foundations for world community. Long before the phrase had come into common usage, Dr. Mott had regarded all nations and peoples as "one world." Frequently encircling the globe, having visited eighty-one countries—many of them scores of times in the course of his career his influence was extended into practically every center of civilization. It is fitting to call him a citizen of the world.

Although his personal influence through his own speaking and writing has been almost limitless, he has been much more than a free-lance leader, for he has been a genius in organization. One of his choice words is strategy. He has defined policy and has then proceeded to build organizations to carry out policy and to give tangible expression through fellowship and service. The World Student Christian Federation, the world's Y.M.C.A., the International Missionary Council and the World Council of Churches owe much to his leadership in the international field. However, many other organizations representing Christian cooperation and unity, internationally and in this country, have been strengthened by his insight and dynamic zeal. The Federal Council, of which Dr. Mott was a Vice-President, is among this list.

The recognition of Dr. Mott is, therefore, not only a personal tribute but also a recognition of the contribution of the whole Christian enterprise to the establishment of those common values, purposes and loyalties which are essential to world community. World community is in turn essential to world order which in turn is essential to peace. Just at this time it is highly important that the world should be reminded that the United Nations will not be able to establish and maintain peace unless there is a will in the hearts of people to achieve peace and a

measure of mutual understanding and trust undergirding the policies and actions of governments.

Many Christian people have an inferiority complex with regard to the importance of the Christian enterprise for world peace. Organization and political activity are usually more tangible and seemingly more practical than the influence of churches and Christian associations. What the individual does in and through his church or Y.M.C.A. appears to be much more remote from immediate issues than what he does as a citizen through political action. However, these two channels through which the individual fulfills social responsibility are closely related themselves in the behaviour of the individual. and the organizations which are established and directed through political channels thrive only in a congenial climate created by spiritual influences. It is the recognition of this fact which constitutes the deeper significance of the selection of Dr. Mott as a recipient of the Peace Prize.

The churches should remember that Dr. Mott is a layman. His career of Christian service is an inspiration to all laymen in its demonstration of the extent to which a layman can participate both in the life and work of the church itself and in the voluntary independent movements of laymen. The Protestant enterprise especially depends upon the earnestness with which its members fulfill the responsibilities of Christian vocation in every aspect of life, involving the devotion of a larger portion of time and energy to specifically Christian movements. Dr. Mott has mobilized more resources of time, money and energy from laymen than any other man living.

It is fortunate that just at this time the Association Press has printed the "Addresses and Papers of John R. Mott" in six volumes. These documents in themselves give quite a comprehensive picture of the consolidation of our forces around the world and enable us to see that the Christian enterprise, although decentralized, has achieved such a large measure of coördination that it can almost be regarded as an integrated movement. Thus a review of the life and work of this great statesman is conducive both to gratitude and to confident hope for the future.

THE SILVER ANNIVERSARY OF RACE RELATIONS SUNDAY

M ANY developments in brotherly race relations have come through action of the churches in the years that have passed since Race Relations Sunday was initiated in 1922 by the Department of Race Relations of the Federal Council. These make this twenty-fifth observance of Race Relations Day a significant milestone on the road toward interracial brotherhood.

Here are some of the events which stand out in the twenty-five years:

White and Negro women, North and South, met in conferences on terms of equality to make plans which resulted in social action in their local communities as well as in the states where lynching and rioting were rampant.

The churches crusaded for a "lynchless land" at for economic justice.

The churches had a considerable share in the mov ment of public opinion for fair employment practi legislation in the states as well as in the nation.

The Special Meeting of the Federal Council at Colur bus, Ohio, last March, took unanimous action renoun ing the pattern of segregation and calling upon the constituent churches of the Council to set their ow houses in order.

Since that Special Meeting six denominations have passed resolutions in harmony with the Council's action three of them providing budgets and leadership to in plement the policy in their own churches.

The coming twenty-fifth anniversary, of February 9, 1947, will be an appropriate of casion for the churches to magnify the significance of their contribution to brotherhood taking no little pride in their past achievements.

An Opening for God

Where the Japanese held American, British and other civilians during the war. An American missionary, at the request of a Chinese church paper in Peiping, wrote this interpretation of the spiritual experience of internment, with thoughts about God's mercy for men everywhere under trying circumstances.

It suggests meditations appropriate to the season of Advent.

"'Like air and light and water, God's mercy flows in wherever it finds an opening.' Weihsien Camp was an opening for God. Those of us there who baked the bread breathed stifling heat; those who stoked great cauldrons or boilers all day were blackened in and out with ash; those who stewed and fried coarse fare for hundreds grew faint with heat and gas and acrid smoke... But the gate could not bar the country air of a temperate climate, mellowed by the not-too-distant sea.

A burning wick in bean oil discouraged the recreation of reading and study. . . . Clearer seemed the light of stars or moon by contrast on the shimmering silver leaves of white-barked poplar. . . . Water sometimes almost failed, but never for long. . . . When occasionally our pumper showed us only mud at the bottom of the well, we knew that there were unfailing deep re-

sources and unseen openings through which in silent time water would come.

"Perhaps many people (all over the world) accept habitually such experiences as were new to us. They too may get very dirty of skin and lung without our clean resources of heart and mind. They too may wear clothes whose patches even are in shreds, without our dignity of memory and hope. They too may use one basin of water over and over, and be thankful. They too may be hungry, but without prospect of future food. They may live with folk not of their own choosing for a lifetime rather than for months or years. They too may have no privacy, no outward personal aloneness, and carry in their hearts a pain they do not know is loneliness.

"They may meet life with the lassitude of malnutrition and the inhibition of isolation, lacking our reserve and our far-reaching bonds of kinship. They may be living, not through an interim in a planned and purposeful life, but in an unending acquiescence to fate. . . . They may never have experienced the joy of light at night . . . of Hope for discouragement, of Love for emptiness. O God, may the surplus of thy mercy overflowing the walls of Weihsien Camp fill, heal, and lift those for whom all of life is one long internment!"

ENSUS OPENS CRUSADE

Twenty thousand church workers, presenting all major Protestant deominations, conducted a religious cenis in the area from San Fernando, alif., to Santa Ana, Religious News ervice reports. This is said to be the largest territory ever covered by my group of churches in a house-tobuse canvass.

The census opened the 7-week Unitl Crusade for Christ being conducted the Church Federation of Los ngeles.

A ONE-DAY RADIO INSTITUTE was ald November 12th in Albany, N. Y., r pastors and laymen of the area. It as conducted by the Joint Radio mmittee, under direction of Rev. verett C. Parker, and sponsored by e Albany Federation of Churches, e Schenectady Council of Churches, id. the Troy. Ministers' Association.

Use of orchestras as a means of eating new interest and variety in urch worship services was suggested the annual convention of the auphin County Council of Christian lucation, held in Harrisburg. Pa. his was one of several innovations oposed by various speakers to imove church attendance.

THE VOTERS OF WISCONSIN have feated the controversial school bus nendment, which proposed free ansportation of parochial school udents, according to returns from per cent of the precincts in the ate. In this tabulation 434,010 votagainst the amendment while 333,-3 approved it.

FOR THE FIRST TIME in more than a years the Omaha Council of surches will have a full-time secrety on January 1st. He is Dr. W. Tuce Hadley, who has been Execute Director of the Council of Unit-Churches of St. Joseph County outh Bend), Indiana, since 1942.

UNCH COUNSELING SERVICE

Indianapolis church and social agenleaders are planning to launch a unseling service for young couples, help stem the rising divorce rate, cording to Dr. Howard J. Baumrtel, Executive Secretary of the Inanapolis Church Federation. Dr. over L. Hartman, Secretary of the cial Service Department of the deration, is chairman of the comttee.



Church women of Leonia, N. J. prepare clothing for overseas shipment.

CWS Stresses Clothing Need

FOLLOWING the "Share Your Thanksgiving" appeal made during November, Church World Service is continuing to emphasize the need for increased giving for overseas relief to obtain a total of \$9,270,000 additional contributions in goods and cash before December 31st.

This amount is required to complete the program mapped out by denominational leaders at a conference last June. Of the total required, \$3.800,-000 is cash, the remaining \$5,470,000 in goods

The spirit of this program is expressed in a resolution adopted recently by CWS: "The Christian Church through its program of overseas relief and reconstruction has an unparalleled opportunity to release influences of goodwill that will help arrest the trend toward cynicism and despair in many countries and that will confirm the hope of mankind in the spiritual ministry of Christ and

the power of His way of Life."

Funds raised will be used in a continued program of relief and reconstruction. In the Material Aid Division special emphasis is being placed this winter on clothing. "The only source to which we can turn to help fight the misery of cold and exposure during this winter is the closets of the American people," a CWS report says. "We can share our possessions in such a way as to enrich ourselves and comfort, encourage and save the lives of tens of thousands overseas."

Pictured above is a typical church group at work preparing clothing for shipment. Below is a photograph taken of a distribution station in Europe.

Our American material aid shipments during four months have gone to 23 countries in Asia and Europe, and have totaled 4,600,000 pounds of supplies contributed by American churches.



Supplies forwarded through CWS being distributed at a center in Europe.



CONSULTATION SERVICE for young people 12 to 18 years of age is maintained by the social welfare department to help iron out problems that might lead to serious consequences. Qualified social workers are in charge.

LOS ANGELES MARKS NEW PATHS FOR COOPERATION

W HAT IS PROTESTANTISM doing in the large metropolitan areas? What are its objectives? What of its

corporate accomplishments?

From time to time the Federal Council Bulletin presents composite pictures of coöperative Protestant action in city and country. The portrait here presented is of coöperative Christian action in Los Angeles, where there has been in recent years a steady growth in church council service. Highlights of this ministry were recently set forth in a thirty-two page illustrated summary under the title "One Purpose." The theme of this booklet is expressed as follows:

The greatest challenge facing the Christian Church today is that of achieving the necessary unity among all branches of Protestantism by which tasks of transcendent importance, admittedly too big for any single church or denomination, may be carried out swiftly, effectively, and with eloquent testimony to the underlying unity which is found in Christ.

Meeting this challenge with courage, intelligence, faith, and dedication is the One Purpose of the churches and denominations which are united through the Church Federation of Los Angeles. Together they are exploring larger areas of service. Together they are helping to build a great city into a more Christian community. Together they are pushing back horizons in the work of Kingdom building.

Toward the fulfillment of its corporate tasks and the realization of the One Purpose, Los Angeles Protestantism has blazed new trails. For example:

THROUGH A DEPARTMENT OF SUR-VEY AND CHURCH LOCATION.

Member communions have sought to match the pace of an expanding city. Confronted by the prospect of a population of 60 million in 1970, the churches have announced through their federation the necessity of organizing 75 new churches each year for the next 25 years. Through intensive studies and surveys denominational executives are now coöperating to determine un-

met needs and the corresponding a sponsibilities. They have uncover great new areas that are unchurched. They have learned of other areas which are inadequately churched. They a together keeping abreast of population movements and industrial developments in order that new churches make planned before communities a built rather than afterward. Denominations have cleared their plans of the church extension programs. The have made temporary provision for cooperative ministry to veterans. Through Christian Education

The vast scope of the churches' operative Christian ministry during vation time and the powerful influent for good upon the character of L Angeles' childhood population are avealed by the following facts. 4 churches participated in the operatiof 392 vacation church schools willing 101,320 pupils and 7,641 vunteer leaders. The discovery of leaders, their training through institut and laboratory schools and actual teaching and supervision of certaschools suggest the magnitude of the

united ministry. The creative approach to making ligion an integral part of the co munity's program of education is su gested by the weekday church scho program. In 1945-1946 this mean raising of \$30,000; selecting, employed ing and supervising 18 full- or pa time teachers, developing good re tions with churches, schools and co munities; and serving 9,000 boys a girls in elementary schools and jun high schools. When one considers th 81 public school centers have be served while there are a total of 3 in need of service, a glimpse of the i mensity of this program is suggested THROUGH THE CHURCH

WELFARE BUREAU

This department unites 33 Prestant health and welfare agencies in a single unit in order that they me thus be properly represented before the community. One significant results has been the more intense cultivation of local church forces in behalf of paticipation in community welfare attivities.

Its direct services include: The Ca Work Division serving 227 adolesce boys and girls, helping them to sol personal problems and to make critic personal adjustments; the Group Wo Division made up of 144 young peple's groups, enrolling 2,964, with total individual attendance of 51,27 the Information and Referral Service requiring a response to 2,023 specific requests, a four-fold increase over levear.

Chese three portraits of departmental work are but glimpses of a vint, living organism that is coöperate Protestantism in Los Angeles. It braces a total of nine departments, en standing committees, six comsions with numerous additional eaus, divisions and boards. The fessional staff totals fifty-seven, han annual expenditure of \$149,-98.

Cited as the greatest financial event the history of the Los Angeles Fedtion was the receipt of one \$25,000

The growth of the operation lget from \$19,000 in 1943 to \$26,in 1944 and to \$43,000 in 1945 inates the rapid development in the ctional program. The official ret declares that "It is evident that adequacy of the Church Federation an ecumenical agent is dependent on financial support. In order to ready to meet the emerging needs this rapidly growing metropolitan a, faith, vision, and imagination are essary. But above all is the necesto 'plan our work and then work plan' unitedly. The application this truth in the field of finance will ld rich returns for the Kingdom." This account of Protestantism's corate accomplishments in this great

New Frontier of the Church

EXCERPTS FROM a recent address made by Dr. E. C. Farnham, Executive Secretary, Church Federation

of Los Angeles:

"The federation has found great value in periodic dinners or luncheons for public servants such as the local delegation to the state legislature, the city fathers, the board of education. Care is taken to make clear that the Church has no axe to grind at such affairs. Specific legislation is seldom, if ever, discussed or mentioned. Informality and camaraderie are sought. Usually there is a brief statement of Church interest and outlook, and of church council function, with broad reference to points where the Christian ethic may be involved. . . . There is good reason to believe that passage of

metropolis of the Pacific Coast, with its young vigor and its mature ecumenical vision, gives cause for sincere rejoicing and stands as an earnest of the witness and power of Christian unity in action. certain legislation desired by the religious forces in this city was materially aided by this identifying process.

"We have developed a Voters' Guide which includes a printed summary of the replies given by candidates to pointed questions on public issues. These Guides are made available to the churches and the public for a nominal charge. The response at first was limited, both by candidates and by congregations. After the third year, candidates complain if their replies are not included. Churches are taking the printed document in quantities on assignment. Individuals are calling by phone for copies. Libraries are handling quantity lots. The resulting education within the church concerning Christian concern in community matters and within the community concerning the church as a community factor is significant."

"Our Church Members' Service Registry, patterned somewhat after the procedure in some of the service clubs, is a four-page form to be used as a regular part of the process of reception into church membership. It provides an up-to-date grouping of church activities, with a break-down by which the member may select from a wide list the particular functions in which he feels fitted to engage. . . . And under the heading of "Community Relations" it lists areas of interest and action paralleling the departments and commissions of the Church Federation, in which the church member may elect to work. It is contemplated that the groups of church members resulting from this elective process will be related to the appropriate functional group in the Church Federation."

"The place and power of Protestantism depends upon a better understanding of the community, and upon a determination to deal with the community with deliberate planning and with skilled generalship. . . . Protestantism has made little more than a beginning at the matter of building itself into the community pattern. Such favor as the Church now enjoys in these relationships is due more to a charitable disposition on the part of community leaders than to merit in terms of present standards of community service. The Church must undertake to overcome this lag without delay. The community is the new frontier of the Church."



Os Angeles Federation uses inter-racial choir of 300 voices to foster good will. Music Director Arthur Leslie Jacobs is shown conferring with his committee.

Evangelism--the Primary Task

DEPARTMENT PROGRAM IS LARGEST IN THE COUNCIL

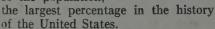
"Evangelism is the primary task of the Church and of the individual Christian.... Unless the hearts and minds and wills of men are converted to Christ, their labors for a better world of human relations will be in vain.

"We call upon the churches to unite in the resolve to win the people of this nation to Christ"

THIS FRESH CALL to evangelism was made last March at the special meeting of the Federal Council of the Churches of Christ in America held at Columbus, Ohio. A stocktaking on the progress made toward this goal during the present year and a look into the coming year will be taken when the denominational secretaries of evangelism meet in New York on December 9th for one of their two annual meetings, and remain

to participate the following day in a meeting of the full Depart ment of Evangelism.

The most recent figures on church membership show that church and synagogue members in the United States total 52.5% of the population,



There would seem to be more than coincidence between this growth and the fact that whereas in 1932 there was only one denomination with a full-time secretary of evangelism, there are today 22 full-time men serving in 18 denominations with separate budgets provided for their work. Within another year two more denominations are to have full-time executive leadership.

Both full- and part-time secretaries meet together twice a year under the auspices of the Department of Evangelism of the Federal Council, each time devoting an entire day to the exchange of literature and ideas, the sharing of methods, fellowship, and discussion which leads to agreement on united emphases for the future.

The meeting of secretaries of evangelism on December 9th will be followed the next day by a meeting of the full membership of the Department of Evangelism—a total of 133, representing 28 denominations. purpose of this session will be to review the work of the department and to make plans for the coming year. In charge of the meeting will be Dr. E. G. Homrighausen, head of the Department of Religious Education at Princeton Theological Seminary, Chairman of the Department of Evangelism of the Federal Council, and recently chosen by Church World Service to meet in Geneva with representatives of five other nations in an international conference on evangelism in Europe. Dr. Edwin T. Dahlberg, president of the Northern Baptist Convention, is Vice Chairman, and Dr. Hugh D. Darsie, pastor, Flatbush Christian Church, Brooklyn, is Recording Secretary.

One of the busiest sections of the Federal Council building is that part which is occupied by the eight staff workers of the Department of Evangelism. In these seven rooms the planning and execution of all details connected with the Missions, Ashrams, and other activities sponsored by the Department are carried on by Dr. Jesse M. Bader, Executive Secretary, and his assistants. In addition there is the preparation and distribution of the vast amount of printed literature used in the observance of such events as Worldwide Communion and the Universal Week of Prayer. A measure of the extent of the work of the Department of Evangelism may be gained from the fact that the annual budget totals \$89,000—the largest of any department in the Federal Coun-

The growth of this department has paralleled the development of denominational work in evangelism which was cited above. To enumerate its present activities is to catalogue areas of critical importance in the extension of the Christian faith. In the following paragraphs are presented some brief highlights of the current program:

MISSION TO MINISTERS. On the theory that "whatever helps the ministers in evangelism helps the churches," the Department last January inaugurated a series of Missions to M isters, and during the year 56 of th one-day meetings were held in all pa of the nation. In each case one w known speaker was provided. The who have participated include:

Oscar F. Blackwolder, Washington, D. L. N. D. Wells, Dallas; Paul Scherer, Geo A. Buttrick, Samuel Shoemaker and Sutherland Bonnell of New York C.



James Clarke,
Louis; Marion Boj
Little Rock; He
Hitt Crane, Detre
E. Stanley Jone
India; T. Z. K
China; Louis Eve
Hollywood; Ray
Snodgrass, Eni
Okla.; Charles
Goff, Chicago;
G. Homrighaus

Princeton, N. J., and J. Wallace Hamilt St. Petersburg, Fla.

VISITATION EVANGELISM. An method practiced by Jesus himself being used now with considerable fect-He sent the seventy out two two. This year a major emphasis all denominations is on lay evangelis and the Department of Evangeli has done much to make this a sim taneous movement. Rev. H. H. M. Connell is the full-time director this work. He spends most of time in the field with the pastors all communions, helping them to tra and use lay men and women. Accord ing to Dr. McConnell, "Many peo today absent themselves from chur not because they are against religi but rather because there are so ma

interests bidding for attention. We don't wait for the unreached to come to church; instead the church goes out to them." In o n e communion alone—The Methodist Church—20,000 pastors have received special



training during the last fifteen montand they in turn have trained 500,0 lay men and women in Visitati Evangelism. This one effort alrea claims almost a million new members the Church.

Worldwide Communion. In 1936 first Worldwide Communion Day s observed by the Presbyterian urch, U.S.A. Four years later the partment of Evangelism, with the couragement of the Presbyterian urch, brought the plan to the attion of all denominations. Now its seventh year as a general obvance, this first Sunday in October 5 come to be one of the most signicant days of the calendar. This I over five million pieces of literate were ordered and used by the urches.

CAMPUS MISSIONS. The Departent sponsors this activity jointly
the United Student Christian
uncil, with Rev. Phillips P. Moulton
the Department staff as director,
aring 1946 a total of 29 one-week
issions were held on campuses in the
st, South, Middle West and on the
cific Coast. Present plans are to
attinue the Missions indefinitely.

CHURCH ATTENDANCE CRUSADE. ch year, beginning with Worldwide mmunion and continuing until anksgiving, the Department propers a vigorous church attendance usade. Posters, newspaper advergments, leaflets and cards are proled for use by ministers participation the crusade. Many churches hieve "Easter attendance" for orldwide Communion.

PRAYER. "Apart from prayer, angelism is impotent," Dr. Bader d in emphasizing this phase of vance of the Universal Week of ayer will be marked in churches ound the globe. Each year a bookof daily prayer topics is prepared d distributed by the Department. r the Lenten season each year a votional booklet, the Fe'lowship Prayer is prepared in cooperation th the Commission on Evangelism d the Devotional Life of the Conegational-Christian Churches. Each ar some 325,000 copies are distribed, and in addition copies are sent 300 daily newspapers, many of ich print the daily devotions during nt. The Fellowship of the Spirit a companion devotional booklet prered for use from Easter to Pentecost.

CHRISTIAN MISSIONS. Ten years the Department introduced a new proach to community evangelism the the first of its Preaching Missis—the plan whereby a team of refully chosen speakers comes to a y for a given length of time and entrors to reach every phase of com-



E. G. Homrighausen

munity life. These Missions have been conducted each year since 1936 in cooperation with local church councils and ministerial associations. Dr. E. Stanley Jones has been a vital part of this program and plans to continue spending six months of each year in the United States—the other six months in India—his work in the Missions and Ashrams being sponsored by the Department.

CHRISTIAN ASHRAMS. This constitutes another innovation by the De-



E. Stanley Jones

partment. Since 1940 it has sponsored a series of Ashrams—an Indian term for our conference-retreat—usually four in number each summer, with a total of some 800 persons attending. These gatherings are both interdenominational and inter-racial, the group seeking to become a "miniature of the Kingdom of God" while together. By this method those who attend seek to become more effective leaders in their own local congregations.

FOLLOWING ARE THE DENOMINA-TIONAL SECRETARIES OF EVANGELISM who meet twice each year to share ideas, and who help to correlate the work of the Federal Council's Department of Evangelism with that of their own departments:

NATIONAL BAPTIST CONVENTION—T. Theodore Lovelace, Chicago.

NORTHERN BAPTIST CONVENTION—Walter E. Woodbury, New York.

Church of the Brethren—H. L. Hartsough, Elgin, Ill.

CHURCH OF GOD-Ivan K. Dawson, Anderson, Ind.

CHURCHES OF GOD IN NORTH AMERICA—Arthur Eakin, Findlay, Ohio.

Congregational-Christian—W. C. Timmons, New York.

DISCIPLES OF CHRIST—Spencer Austin, Indianapolis.

EVANGELICAL CHURCH—R. H. Mueller and R. M. Holdeman, Cleveland.

Evangelical and Reformed—Fred C. Schweinfurth, Cleveland.

EVANGELICAL LUTHERAN CHURCH OF AMERICA—E. C. Reinertson, Minneapolis.

METHODIST CHURCH—Harry Denman, Guy H. Black, James Chubb, J. W. Golden, Albert E. Day, all of Nash-ville.

MORAVIAN CHURCH—Allen S. Hedgecock, New York.

AFRICAN METHODIST EPISCOPAL CHURCH
—W. S. Dacons, Charlotte, N. C.

COLORED METHODIST EPISCOPAL CHURCH
—J. M. Reed, Little Rock.

PRESBYTERIAN CHURCH, U. S.—H. H.
Thompson, Jackson, Miss.
SOURIER PROPERTY Fred C. Fastham

SOUTHERN BAPTIST—Fred C. Eastham, Atlanta.

Presbyterian Church, U. S. A.—George Sweazey, New York.

PROTESTANT EPISCOPAL CHURCH—Frank L. Titus.

REFORMED CHURCH IN AMERICA—Jacob Prins, Grand Rapids.

SEVENTH DAY BAPTISTS—W. L. Burdick, Ashaway, R. I.

United Brethren—D. T. Gregory, Dayton.

United Church of Canada—J. R. Mutchmor, Toronto.

United Lutheran Church—Royal E. Lesher, Chicago.

United Presbyterian Church—A. E. Kelly, Pittsburgh.

WORLD COUNCIL OF CHURCHES—Canadian Committee on Evangelism—W. J. Gallagher, Toronto.

New Developments in Music

From the West Coast and from the East Coast come reports of pioneering work being done in the field of

religious music.

The Church Federation of Los Angeles on September 1st established a new Department of Music, with Arthur Leslie Jacobs as director; in Bridgeport, Conn., the Interchurch Cooperation Committee has launched a Department of Sacred Music, which grew out of the desire of organists and choir directors to have an organization through which they could work cooperatively.

The Los Angeles department is still in process of organization with the following listed as some of the objectives: To assist individual churches to evaluate and improve their music programs; to develop a placement bureau; to offer seminars for music directors and organists; to build a loan library of good music material; to organize regional and city-wide festivals; to present, once a year at least, a large musical performance; to organize a Federation Choir; to seek in all ways to further the cause of the Kingdom.

Mr. Jacobs, the director, is nationally famous for the music festivals conducted for the First Congregational Church of Los Angeles. In announcing the objectives of the new department, he commented: "The practice of religion constitutes the most universal experience of mankind. Music fills a

large share of that experience. Even a very casual perusal of religious and musical history reveals the very intimate bond between the two. Many of the most ordinary technical ways and resources of music were discovered or invented primarily because the church needed them. Our Department is a serious attempt to recapture leadership in music for the Church."

The Bridgeport Department of Sacred Music has several ideas in mind for its beginning program: music study clinics; exchange of music material; coöperation in providing music for community events. Three or four spe-cial programs are planned for each year, according to Jennie M. Doidge, Executive Director of the Interchurch Coöperation Committee. The first of these was held last September. It is the hope of leaders in this movement to raise the level of music in churches throughout the city, and to explore the possibilities of greater fellowship through the development of inter-racial as well as interdenominational choirs.

The Department of Sacred Music will be an avenue through which cooperative programs in this area will find expression. Response from organists and choir directors, many of whom are not professional musicians, indicates that this department can render a real service to the community, and can be a means toward greater fellowship.

Action by Albany Federation Helps To Relieve Community Housing Emergency

MONG THOSE who heard President Truman at Columbus last March in his plea for churches to help meet the housing emergency, was Rev. Harvey W. Hollis, Executive Secretary of the Federation of Churches of Christ in Albany and Vicinity. On his return to Albany he learned that more than 600 eviction cases had piled up on the court dockets, effective before May 1st. This precipitated the organization by the federation of an emergency housing committee, which helped to ease this crisis and led to the organization later of a permanent community committee.

The emergency committee of the

federation included the housing chairmen from individual churches. Its first steps were to check on OPA regulations and other legal aspects, then to circulate among all congregations a special card—one side of which was to be used if a family had rooms to spare; the other to be used by persons in need of living quarters.

To this forthright action there was an immediate response. The *Knickerbocker News* said editorially: "With its usual sensitiveness to social crises, the Federation of Churches of Christ in Albany points out that 1,500 eviction cases are scheduled for hearing here and in Troy May 1, and calls

upon generous Christians to their homes with the unfortunate may be ousted." Within a short every agency in town was refe emergency housing requests to Federation offices, and many pe with vacancies called the church mittee in preference to real estat fices.

"One newcomer to the city we the Federation office within 30 min of his arrival—he'd asked a per man for advice and had been sent rectly to us," Mr. Hollis said. Police and Chamber of Community Sent many referrals, as did Trave Aid, the Y.M.C.A., and business wanting to locate new employes were definitely in the housing ness all summer long. It was that it hit us at a slack season."

Some of the typical cases:

The train strike left 100 war be stranded in Albany. The Red 0 used this federation service and care of them until the trains mo

A young mother whose baby born a month ahead of time called church committee from the hospithe nurse had suggested it. She to leave the hospital, but the deforbade her to travel for one meso she could not go to join her band who was working in M chusetts. Within 24 hours the egency committee had placed the van and child in a temporary where they would be cared for.

"We kept no exact statistics; it too involved and happening too f said Mr. Hollis. "Then, too, we our regular work to carry on—fin drive, relief program, radio and pital ministry, to say nothing of city-wide religious census which conducted during May."

When steps were finally take organize a permanent community mittee to serve veterans, person suggested by the federation was characteristic to operate the program and to i view and place veterans.

From the time the emergency ice was started in April, through tober, the Federation office was feed with calls for assistance. It then, however, the number of calls been decreasing.

"Right now I've got a stack available single rooms, some even cooking privileges," the Exect Secretary said. "But in Alban least the tenseness seems to be People are not so interested not emergency or temporary housing stead they're inclined to hold out an apartment or a house."



Keligious News Service

Eighteen nations are represented at church women's conference. Left to right, are visitors from: China, South India, the Philippines, England, India, Japan, the Netherlands.

Council of Church Women Meets in Biennial Assembly

By GEORGE DUGAN TERMS UNDER which the United Council of Church Women will affiliate with the proposed National Council of the Churches of Christ in America were formulated at the final ousiness session of the UCCW's third biennial assembly, held November 11-15 at Grand Rapids, Mich. The National Council would merge eight interdenominational groups, including the Federal Council of Churches, the Home Missions Council, the Foreign Missions Conference, the International Council of Religious Education, and the Missionary Education Movement.

The United Council, which represents church women of 72 denominations, voted to participate in the merger provided it could retain its name, function according to its present program, maintain a system of independent financing, include among its members women in all divisions of the National Council, and be the recognized agency of the Council in cooperating with other women's groups on a national or international scale.

A continuing committee on further procedure was appointed by the

United Council's new national board to prepare a statement incorporating these conditions for presentation to the Constituting Assembly of the National Council.

At its last biennial meeting in November, 1944, the women's body expressed a willingness to affiliate with the proposed over-all agency. At that time a committee was set up by the United Council to discover ways by which it might fit into the larger organization "without jeopardizing our unique responsibilities."

According to executives of the United Council, certain stipulations are necessary since the women's organization is constituted on an entirely different basis than are the other seven agencies.

Resolutions ranging from a plea to halt the manufacture of atomic bombs to proposals intended to strengthen family life in this country were adopted by the women's group. Extracts of these resolutions follow:

Segregation: State and local councils everywhere are urged to make a united impact on all segregation prac-

tices in the community life of the nation, giving particular emphasis to: enforcement of civil rights laws in the states having such laws; interpretation and enforcement of the Supreme Court rulings on transportation, education, and the right to vote in all states having separation laws and voting restrictions; breaking the pattern of segregation in the nation's capital.

LYNCHING: The crime of lynching differs from all other major crimes in that it is not only contrary to the moral and spiritual ideals of Christianity but it violates every principle of democracy and human rights by the denial of the democratic procedure of trial by jury. . . . We, therefore, go on record as unalterably opposed to mob violence under whatever pretext it may occur, and urge all Christians to promote education in democratic and Christian principles of justice and to help create a public opinion that will demand basic human rights for all.

Conscription: The Assembly reaffirms its opposition to peace-time compulsory military training, especially to the proposal by Mr. Patterson, Secretary of War, asking for a full year of compulsory military training which includes a six months' period in camp and a second six months' period with a choice between compulsory R.O.T.C. in college or training in National Guard Units or in the Enlisted Reserves.

DISARMAMENT: The Assembly urges our government to implement Mr. Austin's promise of full cooperation in universal disarmament, through concrete proposals for speedy fulfillment of this goal, and further urges that the manufacture of atomic bombs be halted, thus initiating the disarmament discussions with a gesture of good will.

LABOR: We recommend that church women secure accurate information in order to understand the issues which affect economic opportunity for all the people of our country and we call upon all church women to evaluate legislation affecting labor and management in terms of Christian principles rather than of selfish motives, and to make this understanding and concern known to their local, state and national representatives.

ALCOHOL: We recognize the fact that alcoholism is a disease which needs treatment, and that its victims need the full ministry of the church and the sympathetic concern of church people. . . . We must be concerned in

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Special Days For 1947

R EFLECTING the growing interest among all churches in the calendar of special days and periods that go to make up the Christian Year, the Federal Council of Churches is continually enlarging the amount of special materials and helps that are available to assist the individual minister in carrying on his program.

Most of this material is concerned with the special days promoted by the various departments of the Federal Council, and is available either from the Literature Department, 297 Fourth Avenue, New York 10, N. Y., or from the department concerned. Following are listed the special events which are

UNIVERSAL WEEK OF PRAYER. Observed each year during the first full week of January. Booklet of daily prayer topics prepared by the Department of Evangelism. (Material is also available through this department for the Fellowship of Prayer during Lent, and the Fellowship of the Spirit for the period from Easter to Pentecost.)

RACE RELATIONS SUNDAY. Always the second Sunday in February. February 9, 1947, will mark the Silver Anniversary of this observance. Annual message, special literature and promotional material available through the Department of Race Relations.

Family Week. To be observed May 4-11 this year, sponsored by the Inter-Council Committee on Christian Family Life representing the Federal Council, the International Council of Religious Education, and the United Council of Church Women. Jewish and Roman Catholic groups have parallel programs. Last year the basic pamphlet outlining program ideas for Family Week had a total distribution of 130,000 copies, a marked increase over any previous year. Queries should be directed to Committee on Marriage and the Home.

RURAL LIFE SUNDAY. Always the 5th Sunday after Easter—for 1947, May 11th. For this day the Committee on Town and Country issues an order of service with special suggestions for observance, available through Home Missions Council.

Pentecost. Emphasized by the Department of Evangelism as the culmination of the Easter-to-Pentecost program; the Birthday of the Church and a day of special evangelistic in-gathering.

LABOR SUNDAY. The Sunday in September before Labor Day. As an alternate day the following Sunday may be observed. Annual labor message and program suggestions available each year through the Industrial Relations Division.

World-Wide Communion Day. Observed on the first Sunday in October. Wide assortment of helps available through Department of Evangelism.

WORLD ORDER DAY. Observed each year on the Sunday nearest to October 24th—October 26th in 1947. Special message and program suggestion from the Department of International Justice and Goodwill.

HARVEST FESTIVAL. Observed on any convenient day between August 1 and November 30. The Town and Country Committee issues an order of service, available through Home Missions Council.

REFORMATION DAY. October 31st. The Executive Committee in session May 9, 1946, approved a proposal that emphasis be placed on the observance of Reformation Day interdenominationally throughout the nation. Program suggestions by Commission on Worship.

In addition other materials for toon such days as Christmas and Eass are prepared from time to time the Commission on Worship, and oth departments of the Council. For ample, the newest addition to the Pamphlet Library on Worship, to published soon, is one entitled a serving Christmas. A complete callog of all Federal Council publication may be obtained from the Literatus Department.

URGE CHURCH STUDY OF GROUP TENSIONS

A call to church leaders to take tinitiative in analyzing group tensio and in discovering ways to promoracial good will was voiced in a resoltion adopted by the Virginia Council Churches at a meeting held in Ricmond.

"Christian people have the resposibility as well as the challenge to a ply their profession of brotherhood said the resolution. "Lynchings arriots, like some diseases, can be prevented or controlled, but if ignore they become epidemic."

Number of Church Councils Doubles in Five-Year Period

During the last five years the number of state and local councils of churches has more than doubled, and the combined budget of all these organizations has more than trebled.

This startling increase in strength for the agencies of coöperation was reported at the meeting of the Inter-Council Field Department held in New York on October 25th. It was revealed that whereas there were 247 state and local church councils in 1941, there are now 634. The gross budget expenditure in 1941 was \$1,800,000, while the 1946 figure totals \$6,100,000.

For the first time there is now no state without some kind of a state-wide coöperative organization. Thirty-five states have inclusive church council organizations, while the other 13 are organized in at least one field—some have Sunday School Associations, while others have only Councils of Church Women, Home Missions Councils, or other organizations.

One of the most substantial gains has been made in the work being done by women's groups. When the United Council of Church Women was organ-

ized in 1941 there were a total of 37 councils of church women—today the are more than 1,400. In 1942 the were only 15 state councils of church women—today there are 41 with for additional states in the process of o ganization. Another significant development has been an increase in the number of World Day of Prayer group from 6,500 in 1942, to a total of 13,00 for this year.

In a detailed report for the last 1 months submitted to the Inter-Counc Field Department meeting, some of the more recent developments were highlighted, including a number of mergerat both the state and local levels.

During this 19-month period ne councils with full-time executive lead ership were established in 16 cities, an councils with voluntary leadership were organized in 12 local areas.

Evidence that this rate of growth not a war-time phenomenon, but wi continue into the future, is seen in th fact that inquiries received indicat that steps are now being taken to or ganize councils of churches in 23 necities.

New Shepherds to Veterans

RAPID EXPANSION MADE IN VA CHAPLAINCY SERVICE

By SEWARD HILTNER

HEN THE Rev. Crawford W. Brown, clergyman of the Protestant Episcopal Church and rmer Army Chaplain, was appoint-Chief of Chaplains of the Veters Administration on June 15, 1945, ere were only eleven chaplains acting full-time shepherds to men in vetans' institutions. Fifteen months ter there were 232 full-time chapns. Apart from the military servs in wartime, this development of aplaincy service within the Veterans lministration represents by far the ost rapid growth of any chaplaincy stem in American history. One ndred fifty-nine of the 232 chaplains eptember 1946), or nearly 70%, are

Before the war approximately 300 otestant ministers were giving their ll-time service to ministry in civilian spitals and other institutions. Thus, e development in the Veterans Adinistration has added by 50% to e number of Protestant clergy deting full time to ministry in civilian stitutions. And the development will t stop here, for as the population veterans' institutions increases over e next 20 years to a possible maxium of 300,000 in 1965, the number full-time chaplains will be increased to a possible figure of 600, accordg to a recent statement by General mar N. Bradley, Director of the eterans Administration. That means possible 420 Protestant chaplains this service by 1965.

How are the chaplains selected?

At present they are all themselves eterans, men who have served as Irmy or Navy Chaplains. They have ceived denominational endorsement, hich is subject to annual reconsideraon—a wise administrative procedure elping to insure close contact beveen chaplains and the communions ey represent. They possess educaional qualifications considerably bove the average of the clergy. And,) far as the denominations and the eterans Administration have been accessful in their judgments of men, ney have special qualifications for inistering to the sick. Although not ll the chaplains have had special

training for their exacting ministry to the physically or mentally sick, a sizable nucleus of the Protestant chaplains are men who have taken courses of supervised clinical training in hospitals of the type which the Federal Council's Commission on Religion and Health has long been encouraging.

What do they do?

The important thing to be said about their functions is that they act as ministers. Provision has been made so that their time is devoted exclusively to religious work, an important point not always so carefully safeguarded in chaplaincy positions. For the most part their activities are the same as those of a parish minister, for indeed they serve a parish as he does. They conduct worship, do calling, see people on request, meet with groups, and the like. But there are differences. They spend more time with individuals than the parish minister does, and less time with organized groups. They have no budget to raise and no finance campaigns to run. But whether or not they will work with the doctor, social worker and other professionals is not optional with them as it sometimes is in the parish. They realize that only so can the fullest possible benefit in the direction of health of body, mind and spirit be made possible for those whom they serve.

How are they organized?

Collectively the chaplains form a Chaplaincy Service. Their Chief is known as Director, Chaplaincy Service. For purposes of routine administration his office is under the Director of Special Services; but on all matters relating to religious ministry as such, chaplains deal with chaplains and not through lay intermediaries. Like the Veterans Administration itself, the Chaplaincy Service is administered on a regional basis in order to promote efficiency. Some church officials have had questions about the administrative status of the Chaplaincy Service, feeling that it should be a separate corps.

Prior to the developments of the past year, religious ministry in veter-

ans' institutions was carried out mainly by clergymen from the neighboring communities, many of whom gave sacrificially of their time and energy despite heavy parish duties. At that time there were 175 part-time chaplains. Despite the present employment of 232 full-time chaplains, the VA is now employing 126 parttime chaplains who also require denominational endorsement. In addition, chaplains in many institutions are still aided by clergymen from the neighborhood who, working under the chaplains' direction, perform special services as needed.

The number of chaplains employed is calculated on this basis: one full-time chaplain in every institution having 150 or more beds, with additional chaplains as required. In practice, this is interpreted to mean an average of approximately one full-time chaplain for every 500 patients. Where the number of patients of any particular faith group is small in an institution, that group is served by a part-time chaplain.

For the exacting task of full-time ministry in institutions, it is essential that chaplains be kept on their toes. They need to share new findings and insights, to keep abreast of findings coming out of other areas of church work, to keep out of possible professional ruts. Several means to this end are being employed or considered. Supervising chaplains now at work in each of the thirteen regions into which the nation is divided by the VA will help a lot to this end. Training activities involving work and study under guidance are now definitely being planned, and will be initiated when the early pressures of starting the program are past. Encouragement of participation by chaplains in activities within their own communions will also help to serve this end.

The nation knows what enormous progress has been made within the past year in the Veterans Administration—the high quality of medical and psychiatric care, nursing service, and other services which are now generally prevailing under the leadership of General Omar N. Bradley. It may be a justified source of gratification

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Church Cooperation In 1797

Condensed from an article in the Journal of the Presbyterian Historical Society.

By Charles A. Anderson

NTERCHURCH cooperation in the United States is not a recent innovation. Although great strides have been made in this field since the turn of the century, we have striking evidence of united church effort in the interest of community welfare in the form of a petition signed by representatives of fifteen churches in Philadelphia in 1797.

The unique fact about this petition is that it combines interdenominational, interreligious, interracial, and bilingual action. Signatories to this document include representatives of eleven Protestant denominations. One church of the Roman Catholic faith participated in it. Its interracial character is evidenced by the names of two representatives of a negro church. It is bi-lingual by virtue of the inclusion of German-Reformed, Lutheran, and Moravian churches.

The churchmen who banded together in presenting this petition to the Legislature of Pennsylvania at a time when Philadelphia was still the capital of that state, requested the enactment of a law permitting churches to stretch a chain across the street in front of or near their buildings during the hour of divine service on the Sabbath to prevent traffic from passing.

This was not the only example of interchurch cooperation. Earlier in the same year the ministers and a number of churches in Philadelphia united in presenting a signed memorial to George Washington on the gala occasion of the celebration of the latter's birthday a few days before he handed over the duties of the presidency to John Adams. In that paper the cooperating clergymen expressed warm approval of the religious sentiments voiced by our first President in his Farewell Address published in the preceding fall. In spite of doctrinal differences the churches joined forces in the early years of our national life on occasions when union would strengthen the spiritual front. Four churches sponsored both of the above-mentioned documents.

The petition for a Chain Law in Philadelphia was born of the desire of the churches for the spread of Christianity. Ever since the War of Revolution the religious life of America had suffered. The closing years of the eighteenth century found religion at a low ebb among the American people.

The petition of 1797 complained of traffic noises during church services on Sundays. By that date Philadelphia, which led the other cities in the care of its streets, had paved many of its roadways with cobble-stones and pebbles. The rattle of iron-rimmed wheels and horses' hoofs on such hard and uneven surfaces resounded through the neighborhood.

Another cause of complaint was the shouts of revelry from Sunday bathers at a beach on the Delaware river near one of the churches. Presumably a number of persons drove vehicles through the city to this point. Sunday was used as a day of recreation by the vast majority, for there was no eight-hour day or forty-hour week and men worked hard, since there were no power-driven machines to relieve the drudgery.

The petition for a chain law was signed on July 26, 1797. It aimed to stop traffic in the vicinity of churches during the hours of worship on the Lord's Day and thereby to secure quiet. To that extent it would force Sabbath observance. The petition quotes from the law of 1794 prohibiting business and sports on Sunday.

The appeal is to the Bill of Rights in the Constitution which grants all men the "right to worship almighty God according to the dictates of their own conscience." Noise of traffic interferes with the right to worship. Therefore traffic should be stopped. "Chains(stretched) across the street or streets of the city opposite to our several places of public worship, during the hours of its continuance, on the

first day of the week, will accomple this purpose."

Fifteen churches signed the petiti through their representatives. Amo these organizations was great diverty. At least five nationalities paticipated, namely, English, Germa Irish, Scotch, and African. Amerimay have afforded asylum for the most extreme dissenters, but it was a ready revealing its effectiveness as melting pot.

Of the twenty-five signers only fi were ministers. This would indica that laymen were actively working the churches. Furthermore, fifte were business men who were evider ly not afraid to espouse what prov later to be an unpopular cause.

The petition was presented to t Legislature of Pennsylvania and, a ter passing through committee investigation, it was enacted into law a April 4, 1798. For thirty years the churches made use of this opportunito secure quiet for their services. The chain belonging to the Third Prebyterian Church is on exhibition the museum of the Presbyterian Hitorical Society.

During those three decades the poulation of Philadelphia increase steadily and churches multiplied to lowing the widespread revivals of the early nineteenth century. Improve roads and bridges stimulated trave. The framers of the petition of 179 had not foreseen the problems the created. The chains blocking so man streets ultimately caused much inconvenience. "A vehicle . . . found in street clear between Front and Ninth Opposition became vigorous. "On the 15th of March (1828) the act of 179 was repealed."



The original Third Presbyterian Church, Philadelphia. Chair used by this church to block off street is on exhibition at the Presbyterian Historical Society museum in Philadelphia.

Iowa Assembly Studies Future of Rural Church

1,000 LEADERS ATTEND CONVOCATION

BY GENE PHILLIPS

ore than one thousand Protestant rural churchmen from 40 states, Canada and Mexico, came together to discuss post-war problems of the rural church at the third annual National Convocation of the Church in Town and Country in Des Moines, lowa, November 12-14. Twenty-five denominations were represented among the rural pastors, farm leaders and governmental representatives who listened to outstanding speakers, and attended the meetings of 20 working commissions covering every major phase of rural church administration.

Largest gathering of rural churchmen ever held in this country, the Convocation was sponsored by the Committee on Town and Country, which is constituted jointly by the Home Missions Council, the Federal Council of Churches, and the International Council of Religious Education.

Dr. Hermann N. Morse, President of the Home Missions Council of North America, in summarizing the three days of deliberations at the closing session, declared that "if the Church would survive in the country, it must help its people survive in the country."

"There is a distinctive culture of rural life well worth preserving, which, if the country surrenders wholly to urban influences, will be smothered," he warned.

Observing that the most "disintegrative influences" on rural life were migrancy and the invasion of a "synthetic, artificial, almost wholly secular culture" from urban areas, Dr. Morse declared that the stability of the rural family, which Protestantism had long been accustomed to regard as an assumption, needed to be fought for by churchmen of all denominations acting in concert with a broad concept of the vitality of the community as their guide.

One of the highlights of the Convocation was the presentation by Dr. H. Paul Douglass, director of the Committee for Cooperative Field Research, of a 70-page report on Iowa's rural churches, which showed that rural Iowa was "seriously over-churched"

and that the "effectiveness of the average is rather low."

Begun in January 1946, the survey was conducted under the auspices of the Committee on Cooperative Field Research, the Iowa Interchurch Council, and the Iowa Christian Rural Fellowship, and covered communities in Iowa selected by eight denominations as presenting some special concern or problem in the conduct of their church work. Thirty-five communities were studied intensively by field visitations, and 232 other communities were studied on the basis of published church statistics over a period of 15 years.

"Averaging up the worst and the best (of the communities studied)," Dr. Douglass said, "the over-all conclusion from the sample is that rural Iowa is seriously over-churched; that over one-half of the individual congregations are standing still or declining; that the effectiveness of the average church is rather low, its active membership much fewer than its nominal ones; that its ministers are poorly paid, constantly moving, largely non-resident from the churches which they serve; its youth poorly organized and served: its property over-equipped from the standpoint of the Sunday services but not generally well-equipped for any other phase of church activity."

The report recommended the establishment in 19 of the 35 communities of a "standard program of cooperation," which would unite the Protestant churches in an all-sided community program; in 18 communities the merger or federation of closely related denominations in order to eliminate the most inefficient churches; in nine communities the improvement of cooperation between town and country churches; in five communities the establishment of larger parishes which would link several denominations together under a staff of specialists who would provide a varied ministry to rural congregations.

More than 4,000 people attended a large mass meeting held in the KRNT Theater on the second evening of the Convocation and heard Bishop G. Bromley Oxnam, President of the Federal Council of Churches, challenge the rural church leaders to face the threat of a third world war by creating a just and brotherly society.

Among other principal speakers at the Convocation were Dr. Carl C. Taylor, Head of the Division of Farm Population and Rural Welfare, Department of Agriculture; Rev. C. M. McConnell, Professor of the Rural Church, Boston University, School of Theology, and Rev. Henry A. Fast, Chairman, Emergency Relief, Mennonite Church of North America.

At the closing session a panel summarized the findings of the 20 commissions which had been at work throughout the Convocation considering future plans for rural church improvement.

Following are excerpts from some of the Commission reports:

1. There is an inevitable trend toward cooperation, spurred by service men's experiences with chaplains; but this trend needs to be hastened and guided by church leaders if the rural church is to survive more than one more generation.

2. Rural people in particular need more worshipful church services. In the past rural people communed with God in most of life, but modern mechanized and secularized life has made real worship on Sundays more needed than ever before.

3. Agriculture ought to be encouraged to produce abundantly so that suffering men and women throughout the world might be fed. Provision should be made that distribution be possible to all peoples of the world and that the producer receive equitable prices for his commodities. Only on this basis can a just and enduring peace be effected.

4. The agricultural problem does not lie within agriculture, but in relation to the entire economy. . . . The task of the Church is to encourage cooperation and cooperatives and to educate for community-mindedness versus group-mindedness.

5. There is only one source to which the rural church can look for the help it must have in order to carry on a program adequate to its needs, and that is the urban church. Urban churches must subsidize the rural church through their home missions programs.

6. Regarding minority groups, the church should seek removal of all legal restrictions and discriminations based on race, should support the action of the Federal Council of the Churches

of Christ in America in condemning the practice of racial segregation within the Christian church, attempt to have newspapers and other publications give extensive publicity to the positive achievements of minority groups. . . . The Federal Government should be urged to take steps toward removing the American Indian from the status of wardship.

Cedar Rapids Has High Church Membership

CEDAR RAPIDS, Iowa—RNS—Seventy-three percent of the citizens of Cedar Rapids claim religious affiliation compared to the national average of 52 percent, according to the results of a religious census taken here in connection with the Christian Teaching Mission.

The Mission was one of a series being sponsored throughout the country by the Federal Council of Churches and the International Council of Religious Education.

The census was conducted by 1,200 workers from 38 coöperating churches in this area. More than 13,000 homes were visited, and only three percent of those queried declined to answer the census takers' questions.

Names of the 9,000 persons who said they are not church members but listed a preference for a Protestant church will be given to churches participating in the mission.

25th Observance Scheduled For Race Relations Sunda

B ECAUSE of the special interest in the observance of Race Relations Sunday on February 9, 1947, as a twenty-fifth anniversary, a review of some planned features, based upon past experience, may be suggestive to churches and communities.

In thousands of churches there will be interracial exchanges of pulpits, adult and young people's choirs, exchange visitors between young people's and women's groups of different racial churches and organizations. There will be meetings and luncheons of ministers of the various racial groups in the local communities. Many churches will have joint interracial worship services; others will sponsor interracial mass meetings, forums. Groups of women, young people and children of the different races will carry out special projects, such as music festivals, fellowship teas, etc. The denominational and other religious editors will publish special articles and get out special numbers dedicated to brotherhood.

In addition to what is done by the churches, official proclamations will be issued by mayors of cities and governors of states, calling attention to this period as a time of emphasis for interracial unity and justice. Local newspapers will print editorials and feature articles describing what is be-

ing done in their own communities better relations between racial and ctural groups. Radio stations—be national hookups and local stations will provide programs emphasizing ttalents, contributions, ambitions a coöperation of different racial group At public schools, public libraries as even at city halls, there will be special features, literature and art exhib and meetings to discuss the mutual iterests of interracial and intercultur groups in the local community as was in the country at large.

Of special significance at this tir will be the strengthening of local interacial committees, councils and oth interracial movements.

The Department of Race Relation has special literature, program mat rial for women's, young people's, get eral church and community organization tional preparation for observance Race Relations Sunday and Brothe hood Month. For this Silver Annive sary, special material is available Complete packets, giving the twenty fifth special Message of the Federa Council to the churches, programs for general worship, children's service young people's service, women's serv ice, and a general leaflet of information for speakers, are now available. Con plete packets, 10 cents each; \$5.00 pe hundred; \$40.00 per thousand; sepa rate leaflets, \$1.25 per hundred: \$8.0 per thousand. Special flyers for or ganizations which wish to advertise th material among their constituents as available free of charge.

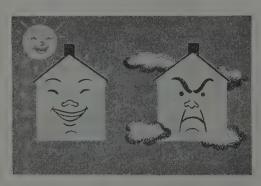
CHURCHES ATTACK GAMBLING

Resolutions condemning "the or ganized and illegal gambling no rampant in this community" wer adopted at a mass meeting in Louis ville, Ky., sponsored by the Louisvill Christian Civic League, an organization composed of members from 7 churches. The resolutions called up on city and county officials to eliminate all racing handbooks, according to a RNS dispatch.

TEN DENOMINATIONS were represented in a special ecumenical service which marked the 77th annual convention of the Maine Council of Churches held in Waterville. This is the largest number of denomination ever to participate in such a service.

IS YOUR HOME FUN?

A Sound Film Strip Produced by Everett C. Parker and Alexander B. Ferguson



The Gay House and the Brown House Which is Yours?

Based on James Ellenwood's story of the Gay and Brown families. The recorded monologue and series of cartoons in film strip form have caught remarkably well the author's delicious humor, unbarbed satire, and good, sound commonsense on how to live together and like it—in the family and in the world. Wonderful for parents' meetings and young people's discussions. Set of records, film strip and script, \$10.00

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Church Women

Continued from Page 11

our own communities about the strict enforcement of existing legislation controlling the sale and use of alcohol.

FAMILY LIFE: We believe it is a proper activity of local and state councils to encourage and carry on united programs for strengthening the Christian home through community action in such areas as pre-marital counselling, remedial care for broken families, housing conditions, and economic opportunity.

Other resolutions adopted by the United Council recommended that the United States admit a "considerable number" of displaced persons from Europe, urged the President to grant amnesty for conscientious objectors still in prison, and proposed that the State Department place under control of the United Nations the Pacific bases formerly under mandate to Japan.

Mrs. Harper Sibley, Rochester, N. Y., was re-elected president of the Council and Mrs. David D. Jones, Greensboro, N. C.: Mrs. Charles Gilkey, Chicago, Ill.; Mrs. M. M. Dozier, Pasadena, Calif.; Mrs. L. E. Semones, Tulsa, Okla.; and Mrs. A. H. Sterne, Atlanta, Ga., were named vice presidents Mrs. Virgil Sly, Indianapolis, Ind., and Miss Gertrude Vint. New York City, were elected recording secretary and treasurer.

Worship Seminars Held In Toledo, Wilkes-Barre

The Commission on Worship has recently had two worship seminars, one at Toledo, Ohio, October 13 and 14; and the other at Wilkes-Barre, Penna., on November 3 and 4. This is the second seminar to be held in Toledo, that city being the first community in which a worship seminar was held under the auspices of the Commission in 1938.

The sessions in Toledo were held in St. Paul's Methodist Church and the seminar was arranged by the Toledo Council of Churches, under the direction of Charles E. Kempton, Chairman of the Committee on Worship; and C. Clark Shedd, Executive Secretary.

The seminar at Wilkes-Barre was sponsored by the Wyoming Valley Council of Churches of which T. Ross Paden is the Executive Secretary.

Thirty-five churches from the various communities in the Valley were represented at the seminar. The sessions were held in the First Presbyterian Church, the pastor of which, Rev. Jule Ayers, was Chairman of the local Committee on Worship which arranged the seminar.

NEGROES JOIN LOCAL COUNCIL

North Carolina Council of Churches has admitted two Negro groups to membership—one Baptist, the other Methodist. This brings to 60 per cent the portion of total Protestant membership of the state represented in the council. At its recent annual meeting the council also approved creation of a committee on further study of the need for spiritual ministry in public institutions.

THE PROTESTANT COUNCIL of the City of New York has appointed a committee to investigate the banning of the recitation of the Lord's Prayer in two high schools. In one of the two schools involved, officials gave as reason for their action a threatened lawsuit if the reading continued.

Interracial Meeting Held at Pittsburgh

PITTSBURGH, Pa.—RNS—Christian churches of both Negro and white races in the Protestant faith need a closer fellowship and teamwork on both a national and local front.

That was the consensus of three speakers on an interracial program sponsored here by the Commission on Race Relations of the Allegheny County Council of Churches and the Baptist Ministers Conference of Pittsburgh and Vicinity.

burgh and Vicinity.

Dr. Robbins W. Barstow, director of service for Church World Service. Inc., declared that "people are hungry and cold regardless of their color or religious affiliation."

State Representative Homer S. Brown, Pittsburgh, acknowledged there's a big job to do, with racial tensions, lynchings, and ill feelings, but held that public opinion and the individual can do it.

Co-chairmen of the meeting were Dr. E. P. Tunie, president of the Baptist Ministers Conference, and Dr. John C. Smith, chairman of the Commission on Race Relations of the Allegheny County Council of Churches.

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At this Christmas season our messengers of Christ are re-telling the age-old story of His birth, His life, and His sacrifice.

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which were delivered to his fellow prisoners at this notorious concentration camp, preceding his release by American forces.

This is the first English translation of these extremely moving homilies on Christian fundamentals. This book was originally published, in the speaker's tongue, in Munich by the District Information Services of the American oc-cupation forces. The translation is by Robert A. Pheiffer.

*Special publication date for Washington State only for biennial meeting: December 4.

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MANY GROUPS OBSERVE REFORMATION DAY THROUGHOUT NATION

Protestants throughout the nation gathered at church services and interdenominational meetings for the most extensive observance of Reformation

Sunday in many years.

Reports to Religious News Service from various sections of the country indicated that speakers at meetings and pastors in their sermons generally avoided remarks calculated to inspire ill-feeling toward any ecclesiastical organization.

Instead, they praised the contribution of Martin Luther and other Protestant reformers, and stressed the common attributes of Protestants.

In Washington, D. C., high government and diplomatic officials were among the more than 2,000 persons who attended a special service at Washington Cathedral sponsored by the Washington Federation of Churches.

Dr. Abdel Ross Wentz, president of the Lutheran Theological Seminary at Gettysburg, Pa., told the meeting that Protestants are working together and rising together "in their might" to repel the "taunt" that they are divided.

Bishop G. Bromley Oxnam was the principal speaker at an overflow massmeeting of some 12,000 Protestants in Cleveland. It was Cleveland's first city-wide "Protestant Festival of Faith."

Protestant churches in Philadelphia emphasized Reformation Sunday with sermons on Protestantism in many pulpits and by the opening of the Protestant Christian Mission of Evangelism, sponsored by the Philadelphia Council of Churches.

A united service also was held at Erie, Pa., under the auspices of the Frie Council of Churches. In the Wheeling area of West Virginia, 12 Lutheran churches held a joint Sunday evening service.

Chicago's Rockefeller Memorial Chapel at the University of Chicago was the scene of a special observance spensored by 75 Evangelical and Reformed churches of the city.

The largest crowd ever to attend a united Reformation service in Cincinnati—6,000—jammed historic Music Hall to hear Dr. Paul Scherer.

An outstanding exception to the general tone of most of the services in the nation was the criticism of the Catholic Church which dominated sermons in Milwaukee. Record

crowds attended services which climaxed weeks of debate over a proposed amendment to the State Constitution which would provide free transportation for parochial school pupils.

Protestant ministers in Kansas City, Mo., in general defined Protestantism, and dealt with the principles for which it stands and the work the churches have before them.

Main emphasis of sermons in Los Angeles was on the place of Martin Luther in the history of Protestantism

While the majority of churches throughout the country observed Reformation Day on October 27, additional services were scheduled for Sunday, November 3.

Census of Religious Bodies Due in 1946

Benson Y. Landis, of the Federal Council staff, who is editor of the Yearbook of American Churches, reports that Congress has made the appropriation necessary for taking the regular decennial Census of Religious Bodies, as provided by law.

Preliminary work by the Bureau of the Census is under way. The mailing of schedules to pastors or clerks of local churches will begin early in 1947. Cooperation on the part of these officers of local churches is essential. Questions for the calendar year 1946, or for a fiscal year ending in 1946, will be asked about membership, finance and Sunday schools.

The federal census, Mr. Landis comments, provides the only religious statistics by states and cities. It gives the only national statistics of finances of churches. It is the only national compilation of church membership figures for all religious bodies by means of a uniform blank mailed to all local churches.

Many religious bodies requested the Bureau of the Census to make the 1946 inquiry. The Federal Council's Executive Committee has also made a request by resolution.



"A GREAT COMFORT"

MRS. LUCY E. BOLTON, age 93, our oldest annuitant, is referring in a letter to the "many generous and faithful payments" she has been receiving from The Board of National Missions of the Presbyterian Church, U.S.A., since she took out her first annuity 17 years ago.

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payments, but from the knowledge that her gift is to be used for the spreading of the Gospel throughout the United States, Alaska, and the West Indies.

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CALL IS ISSUED FOR ECONOMIC CONFERENCE

"Deep concern over the severity of existing tensions within the economic order," and "widespread confusion over the direction which economic life should take" are among the reasons for the National Conference on the Church and Economic Life, which will be held February 18-20 in Pittsburgh, Pa.

The above quotations are from The Call to the conference issued over the signature of Bishop Oxnam for the members of the program committee. This committee, composed of outstanding leaders from business, labor, and other community groups interested in economic problems, is as follows:

Harland Allen, E. R. Bowen, Kermit Eby, Albert S. Goss, Frank P. Graham, William Green, Paul G. Hoffman, Carl Hutchinson, Eric A. Johnston, Miss Elizabeth S. Magee, Raymond W. Miller, Bishop G. Bromley Oxnam, James G. Patton, Miss Frances Perkins, Walter Reuther, Rt. Rev. William Scarlett, Charles P. Taft. and Charles E. Wilson.

Text of the Call follows:

There is deep concern over the severity of existing tensions within the economic order, and a widespread confusion over the direction which economic life should take. What is at stake in the outcome is not only national but world-wide economic stability and well-being.

The individual Christian today is inextricably involved in the clash over proposed solutions and the conflict of seemingly divergent interests. As citizen, producer and consumer he has to make decisions that are essentially moral and religious. As a member of a Christian church he has the responsibility to make these decisions in accordance with Christian principles. There never was a time when this responsibility was more needed or more demanding than today.

The Federal Council of the Churches of Christ in America is engaged in a continuing and comprehensive study of the relation of Christianity to the economic order. An important part of this undertaking is the series of studies prepared by

WITHOUT A PEER FOR 1947
FORTY-TWO YEARS' SUPREMACY



-At All Bookstores-F. H. REVELL CO., 158 Fifth Ave., New York 10 a special committee of the Department o Research and Education of the Federa Council. These studies deal with the Christian understanding of broad issues in economic life, and are offered for study and comment.

A subject of the utmost importance in such a total study is the responsibility of the Church. What are the most significant issues within economic life about which the Church should be concerned? What is the contribution which Protestant churches can best make toward resolving these issues on Christian principles? What program should the churches undertake to assure such a contribution?

To consider these and related subjects the Federal Council of the Churches of Christ in America is convening a National Conference on the Church and Economic Life, to be held February 18-20, 1947, in Pittsburgh, Pa. The delegates, appointed by the denominations and other religious bodies, will be predominantly lay people drawn from the ranks of agriculture, labor, management, and the general lay public.

It is urgently requested therefore that ministers and lay people respond to their appointment by the denominations and other religious bodies.

ARIZONA COUNCIL of Churches in its recent annual meeting mapped preliminary plans for organization of a released-time religious education program for public school students of the state.

A LEGISLATIVE CONFERENCE for churchmen was scheduled by the New Jersey Council of Churches for November 24-25 to help Christian leaders to keep abreast of current public questions. A mass meeting on foreign policy was to feature the sessions.

A MINISTERIAL ASSOCIATION has been organized by the pastors of San Bruno, Calif., through which they will work together on all community affairs. This step followed their successful cooperation in providing religious instruction for school children.

THE HUNGARIAN REFORMED CHURCH expressed gratitude for aid extended through the World Council of Churches, in a message approved at a Budapest celebration of Reformation Day.

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Only \$96 a year or \$8 a month will provide one of these children with good clothing, serviceable shoes, and either \$5 a month in cash or its equivalent in food. Correspondence between donor and recipient encouraged. Special gift packages forwarded.

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Veterans Lead Church Attendance Crusade

RICHMOND, Va.—RNS—Acampaign by 50 veterans of the First English Evangelical Lutheran church here to bring stay-away church members out to Sunday services has proved successful. At the end of their three-week visitation campaign, church attendance jumped 70 percent over the yearly average.

More than 500 worshippers in the pews were tangible evidence of the ex-GIs' success, for average attendance over the past year was 296 and attendance at the same time a year ago was only 280.

This achievement was the result of three weeks of steady concentration on the drive by the veterans, who visited 600-odd homes in the parish in two-man teams.

The veterans launched their program after they came back from war service to find what they called "a world in which we do not want to raise our children." They decided that churches throughout the country needed "a little rehabilitating," with church attendance the main issue.



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RADIO PROGRAMS

December - January

Following are network radio programs to be presented under auspices of the Department of National Religious Radio during the months of December and January. (Dr. Limouze will not broadcast during January. The speaker to succeed him is yet to be named.)

All programs are listed on Eastern Standard Time.

NATIONAL BROADCASTING COMPANY SUNDAYS

Dr. Ralph W. Sockman, "National Radio Pulpit," 10:00 to 10:30 a.m. SATURDAYS

Dr. Walter W. Van Kirk, "Religion in the News," 6:45 to 7:00 p.m.

AMERICAN BROADCASTING COMPANY

SUNDAYS

Bishop G. Bromley Oxnam, "National Vespers," 2:30 to 3:00 p.m.

"Gems for Thought"

8:55 to 9:00 a.m. also 11:30 to 11:35 p.m.

MONDAYS—Dr. Joseph R. Sizoo
TUESDAYS—Dr. John Sutherland Bonnell
WEDNESDAYS—Dr. Allen E. Claxton
THURSDAYS—Rev. Samuel M. Shoemaker
FRIDAYS—Dr. Arthur Henry Limouze

MUTUAL BROADCASTING SYSTEM "Faith in Our Time"—10:15 to 10:30 a.m. Mondays—Dr. Charles W. Sheerin Tuesdays—Dr. Francis C. Stifler Wednesdays—Dr. Wendell Phillips



UN DELEGATES ATTEND SPECIAL MEETING AT NEW YORK CHURCH

Representatives of some 30 of the 51 nations attending the meeting of the United Nations Assembly participated in a special United Nations service at The Riverside Church on Sunday, November 10, sponsored by the American Committee of the World Council of Churches, the Federal Council of the Churches of Christ in America, and The Protestant Council of the City of New York.

Speakers for the Service of Christian Witness and Intercession included John Foster Dulles, member of the United States UN delegation and Chairman of the Federal Council's Commission on a Just and Durable Peace, and Dr. Harry Emerson Fosdick, pastor emeritus of The Riverside Church.

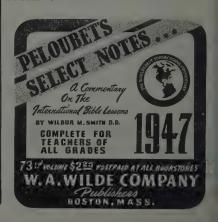
Mr. Dulles asserted "our very act of common worship strengthens the moral forces upon which the United Nations depends for continuing unity." He emphasized that neither fear, nor economic self-interest, nor military might can assure United Nations unity. "There is only one reliable unifying force and that is the force of the moral law." Mr. Dulles pointed out that the members of the United Nations founded their organization of moral conceptions as reflected in the charter, and that while these conceptions are not as uniform as had been hoped, "in the main, the moral premises of the Charter have stood the test of experience."

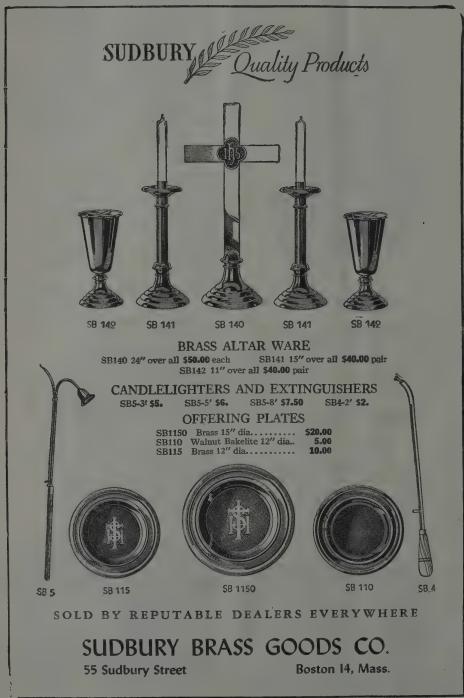
In concluding he appealed to the peoples of the world to serve as an international jury whose verdicts can become "a kind of world common law." In this connection Mr. Dulles cited the importance of the press and radio in communicating the facts and the role of religious organizations in making clear the implications of the moral

Dr. Fosdick in his address prepared for the special service spoke of the responsibility of the Christian churches in the present crisis. He described the present time as a potential great turning point in history which could lead either to the tragedy of atomic war or to "momentous social gains... if mankind's intellect and character could rise to the occasion."

"Because our Christian stake is so crucial," Dr. Fosdick said, "we pray . . . that no difficulty may discourage, no international distrust permanently impede, no imperialistic greed or reactionary clinging to the status quo wreck the endeavors of the United Nations to achieve justice and peace."

THE ANNUAL REPORT of the Massachusetts Council of Churches was published this year as a special number of the *Christian Outlook* and mailed to the 3,000 families which subscribe to this official organ. This was a departure from previous years when the annual statements were mimeographed and distributed in advance only to those delegated to attend the annual Convention.





WISCONSIN CHURCHES FIND FILMS EFFECTIVE

MILWAUKEE, Wisc. — RNS. — Wisconsin churches are buying, renting and borrowing visual education materials on a scale that makes the demand far exceed the supply at film distributors. The situation was revealed in a survey of local pastors and film suppliers here.

According to Photoart House, one of the largest film distributors in the state. the total of 40 churches ordering films three years ago has increased to 400. The Milwaukee public library is lending more films to churches than ever before.

The result is a virtual film age among the churches. Although the first attempts to bring movies into the churches here in the 1920's failed because the scenes were poorly acted and often historically inaccurate, pastors here are now enthusiastic promoters of religious films.

Particularly popular are Cathedral films, produced by a former pastor, James Friedrich, Hollywood. A series of reels on "The Life of St. Paul," produced by the Religious Film Society, England, is making a hit with congregations, as is Cecil B. DeMille's King of Kings."

Churches here are also using visual education materials produced by large religious organizations, such as the Methodist Board of Missions and the Catechetical Guild. Some of them are producing home movies. Recently, Our Savior's Lutheran church used a Milwaukee-produced film to spur a centennial drive for a building fund.

Pastors here say that films bring up Sunday school and Sunday night attendances to astounding goals, that restlessness among audiences is reduced and that movies make Biblical characters live. The movies are used most frequently in Sunday school work with missionary projects ranking next.

But the pastors feel that use of the movie should be a supplementary aid in church education, rather than simply entertainment.

MRS. MOORE NAMED TO HEAD CAMPAIGN FOR Y.W.C.A.

Mrs. Maurice T. Moore, of New York, was named by the National Board of the Y.W.C.A. to conduct its campaign to raise \$2,100,000 for a three-year program to aid its sister associations in 30 countries abroad. The drive will be conducted during January and February and will be known as the Round-the-World Y.W.C.A. Reconstruction Fund Campaign.

Mrs. Moore is the sister of Henry R. Luce, editor of Time, Life and Fortune magazines.

WISCONSIN COUNCIL of Churches has appointed a full-time clergyman to work with 750 veterans and their families quartered in a housing center near the University of Wisconsin campus.

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Every child? But this one, like Him, was born in a manger. This mother is a beggar with leprosyfeared, hated, exiled, lost, nursing her baby in summer sun and winter cold beside an endless road. She is

"rejected of men," and so will be her child. Unless-

Unless they are taken into the intelligent and loving care of a Christian leprosy colony. Then the mother may be healed, the baby kept unscathed for life. The whole physical and spiritual disaster for these two reversed. You can share in such a redemption, bring it as your gift to the Christ Child, like the gold of the Magi.

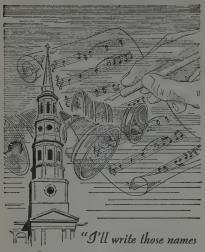
Will you send such a gift today to the American Mission to Lepers, auxiliary of all Churches, aiding a hundred leprosy colonies of many denominations in 29 countries?

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AMERICAN MISSION TO LEPERS, INCORPORATED

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... Golden forever ... To dare the generations, ... out on the winds of time, shining and streaming."

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In every city, town and village, there are names newly wreathed with honor and heroism.

Let those names be heard in your community, let them be remembered as days turn into years, through the noble, glowing tones of Carillonic Bells, Ringing in remembrance, Carillonic Bells speak, as no other tribute can—lift in cresting waves of music an abiding message of faith and commemoration.

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CARILLONIC BELLS : TOWER MUSIC SYSTEMS - ACQUISTIC
CORRECTION UNITS - SOUND DISTRIBUTION SYSTEMS - CHURCH HEARING AIDS

New Shepherds

Continued from Page 13

for the churches to note that this program has not been unaccompanied by a concern for more adequate religious ministry. If the chaplains in the VA have no easier time in making religion real and vital in their institutional communities than do other ministers in the general community, neither do they find it harder. They are ministers to staff and personnel as well as to patients, and this is by no means the least of their opportunities. The church may well be thankful for what has been accomplished in so short a time.

BRADLEY SPEAKS AT COMMISSION LUNCHEON

At the fall meeting of the General Commission on Army and Navy Chaplains held in Washington on October 23 the center of interest was the chaplaincy in the veterans' institutions. General Omar Bradley, Director of the Veterans Administration, was the guest of honor and the speaker at a luncheon meeting attended by about 150 members of the Commission and others interested in the chaplaincy.

After being introduced by Bishop Sherrill, Chairman of the Commission, as a leader in whom the churches have great confidence, General Bradley spoke of the substantial progress that has been made in the strengthening of the chaplaincy as an important part of the program of the Veterans Administration. General Bradley said: "We run the hospitals for the sake of curing sick veterans. About one-half of the men now in our hospitals are sick mentally. Medicine and surgery are not the only things which are required in order to keep a man well."

Chaplain Luther D. Miller, Chief of Chaplains in the Army, reported

that on V-J Day there were 8,141 Army Chaplains in service. There are now about 1,900. They have been released so fast that at least 600 new chaplains are needed between now and next spring.

Chaplain William M. Thomas, Chief of Chaplains in the Navy, was also present as well as Chaplain Crawford W. Brown, the head of the chaplaincy in the Veterans Administration.

Mr. Thomas Rymer, Director of the Commission, reported that the merger of the Commission and the Service Men's Christian League had been completed with full satisfaction and that the office of the Service Men's Christian League would be combined with the office of the Commission on January 1, 1947. He commented upon the continuing interest in the magazine The Chaplain, which is now issued in an edition of 4,000 monthly, and The Link, which is issued in an edition of 87,000 for the men in the armed forces.

Dr. C. Oscar Johnson, who had represented the Commission in visiting the chaplains in the Pacific theater during last summer, and Dr. Samuel McCrea Cavert, who had made a similar visitation in the European theater of operations, made reports of their impressions, emphasizing the crucial importance of the chaplains' work in the armies of occupation in both Germany and Japan.

Rev. Delmar L. Dyreson, formerly a chaplain in the Army, and a minister of the United Lutheran Church, was elected assistant director of the Commission and is to have special responsibility for the editing of The Chaplain and of The Link.

THE AMERICAN LUTHERAN CHURCH at its national convention approved participation in the activities of the International Council of Religious Education. Approval was also given to membership in the World Council of Churches, provided that representation shall be on a confessional rather than geographical basis.

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-AMONG THE NEW BOOKS-

The Coming of the Perfect

By Edgar DeWitt Jones, Bethany PRESS, St. Louis, \$2.00.

The many readers of the BULLETIN who recall the gracious and inspiring personality of the man who was president of the Federal Council from 1936 to 1938 will find a remarkable reflection of his spirit in this book of sermons. It appears at the time when Dr. Jones is retiring from the pastorate of the Central Woodward Church (Disciples of Christ) after twenty-six years of service marked by an impressive influence in the entire city of

When one reads these sermons he readily discerns some of the qualities which have made Edgar DeWitt Jones one of the great figures of the American pulpit. For one thing, there is literary skill of a high order. Here is a preacher who has learned to make language an appropriate vehicle for the greatest truths of life. For another thing, there is an historical sensitivity which sets contemporary interests in the perspective of the experience of the generations. This is well illustrated by his many references to Abraham Lincoln and George Washington, of whom Dr. Jones has long been a careful student.

There is also an impression of warm personal contact with his listeners and readers, as if he were speaking directly to their immediate problems and needs. Most important of all, there is a dimension of deep spiritual insight, a brooding quality which suggests that he has penetrated beneath the surface of the great mysteries of human existence and come to a steadying and fortifying faith.

SAMUEL MCCREA CAVERT

Sex Problems of the Returned Veteran

By Howard Kitching, M.D., EMERSON BOOKS, New York, \$1.50.

This is a book dealing primarily with the personal adjustments, not alone the sex problems, of returning service men and their wives. For them the goal of marriage remains, as it was before, to create a satisfying unity with a "We-feeling." How the process of building a marriage is interrupted by war the author shows with sympathetic insight, describing the dilemma of the hasband and also the problems which the wife must face. These are seen not only in the temporary aspects of war-time separation but also in their bearing on the reuniting of the lives of a husband and wife.

As in the beginning of marriage, so also in its full resumption after war-time separation, the author recognizes that people are likely to pass through a dream period, a time of disillusionment and then, if they proceed wisely, to the rediscovery of a foundation on which a shared life can be established. Reunion brings a chance to profit by previous good experiences, to avoid former mistakes ard to build the kind of marriage that both persons want. The author suggests the value of a second honeymoon for such persons.

Not all readers will agree with all of this author's interpretations. In fact, no two couples meet exactly the same problems or meet them in just the same way. Nevertheless, great numbers of people could find help of the greatest value in this book. Ministers and others who deal with returning service men and their families can also profit by the interpretation which this physician gives.

L. FOSTER WOOD

Nowhere Was Somewhere

By ARTHUR E. MORGAN, UNIVERSI-TY OF NORTH CAROLINA PRESS, CHAPEL HILL. \$2.50.

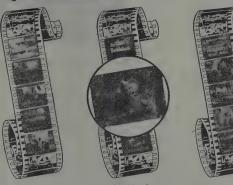
This book is an excellent antidote to the pessimism of the day in respect to the failure of man's plans for building a hopeful future.

The author's thesis is that "utopias" were not dreamlands, but realities. He bases this thesis upon evidence which he presents to prove that Sir Thomas More wrote his Utopia around the facts that he had gathered about the ancient Inca civilization in Peru: To support such a theory Dr. Morgan has brought together previously unassembled information on pre-Columbian

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voyages to South America and a transcontinental journey to Peru before Pizarro. Not the least valuable part of the book is his appendix, which documents the pre-Columbian voyages.

His opening chapter entitled "The Significance of Utopia" sets up his main thesis that societies have developed much like men building bridges before the days of formal planning. He goes into the origin of Utopias and makes quick reference to the Utopias developed in China and in other parts of the world. One of his most significant chapters is the 18th chapter entitled "Why Utopia Failed." He cites five reasons. Not the least of

these is his suggestion that Utopias failed because the Utopians did not fully believe their own visions. Dr. Morgan's final chapter is entitled "Beyond Utopia," in which he clearly states, "that the way is long and difficult and yet it is faith that the eternal values of life are worth living and working for, which gives courage, hope and enthusiasm to thinking men."

We recommend the reading of this book to those who are discouraged and impatient for the world to achieve Utopia immediately.

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Man and Society In the New Testament

By ERNEST F. SCOTT, CHARLES SCRIBNER SONS, NEW YORK. \$2.75. One way of describing the subject natter of this excellent volume is to name alternate or supplementary titles hat may occur to its readers. Among hese are "Faith and Works," "Indididuality and Community," "Thought and Action,"-all of course "in the New Testament." The book deals with the relation of personal and social aspects of Christianity as seen by Jesus and the earliest Christian leaders. Jesus' approach was wholly a religious one and when this is followed what otherwise seems to be a dichotomy becomes a living whole.

The author brings to his discussion of this important and essentially practical question the fruit of his long study of and thought upon the record of Christianity as found in the New Testament. He elaborates much of the teaching of Jesus and the early church upon the nature and growth of personality. He similarly treats what the New Testament teaching has to declare on the nature and growth of community. But he does not stop there, leaving these as two parallel lines. He is even more concerned how these react upon, and are

related to, each other. By definition if these are parallel lines they cannot be brought into a relationship. To Dr. Scott these are not lines that are parallel but rather they are two sides of a coin.

The author holds that within this duet of the individual and society the individual has the primacy. The good man is necessary for the good society. But he is equally emphatic that there is no individual goodness which does not at the same time have an active sense of responsibility to bring goodness into economic, political and social life. The sequence is like that of the first of the Great Commandments, a primacy within a unity, within which the value of either part is lost without the other being present as well. Documentation of this thesis as being essentially in accord with the New Testament makes up much of the

There is no effort to delineate social issues and conditions which the church currently confronts nor to discern how these can be understood in the light of the New Testament. It is rather the New Testament itself with which the book is concerned in order that the reader may understand the ground on which Jesus and His immediate followers stood as they faced into a world of "man and social integral that the reader may understand the ground on which Jesus and His immediate followers stood as they

ciety." Dr. Scott makes clear his conviction that Jesus was quite devoid of political considerations because of His sense (His mission being wholly a religious one. The leaders in the early church kept the record clear at this point, but inevitably they met the necessity of taking this insight into concrete issues within their contemporary world. Among the values of this volume is what the author writes about the part which the Roman Empire played in the emerging life of Christianity. Mention should also be made of the help toward a fuller understanding of John and James through what the author writes of

The above does not mean that this book is not practical in the most meaningful sense of that word. Because lesus Himself served a God whom He knew to be God of Life His religious insights have in their very essence an immediate and dynamic bearing upon life. Though they little if at all entered into His teachings Jesus was neither unaware of nor indifferent to economic and political questions. The early church leaders brought His insights immediately into their life with a power that clearly shadowed the revolutionary impact of these insights upon society itself. Jesus "had never professed Himself a revolutionary, but

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the ideas He had taught would sooner or later transform all settled conditions in the political, and in every other, sphere. This has been evident to far-seeing, practical men in all ages. . . . Although they strenuously denied it, the Christians were embarked on an enterprise which was political and economic as well as religious. Christ had come as a deliverer, and no limitation could be set to His work of liberation."

The author pays tribute to the enemies of Jesus and the early church at least at this point: They rightly deserved the religious implications of the religious position which Jesus and the Christian community were taking toward man and society.

Not the least virtue of this book is its style. There is a complete absence of technical vocabulary although it probes deeply into the life and thought of the church. This should assure its reading beyond the circle of ministers and scholars.

CAMERON P. HALL

Christ at the Battlefront

By Rev. WILLIAM H. JERNAGIN, D.D.; \$1.50; SOLD AT 1934 11TH STREET, N.W., WASHINGTON, D.C.

This is an interesting story of the thrilling experience of a Negro minister who went, on invitation of the Chief of Chaplains of the War Department, to visit Negro troops in the Pacific War Zone, "to give these men a message of goodwill from God and from His Christ." He was to tell them that the Negro church was "aware, awake, alive, and at work;"

to remind them that they were fighting "that our ideals and our dreams might not perish from the earth," and that they were "to share in all the benefits for servicemen."

"The painful facts of discrimination, segregation, and limitations regarding Negro service personnel had to be publicly admitted. This was not an easy task, but in my thinking I knew that it had to be done to get results from the trip. These soldiers and sailors were men, and though the truth cannot always be explained it must be recognized."

In spite of meeting Jim-Crow in the hotel at San Francisco, his first contacts and impressions with the Army and Navy were favorable and from that time until the end of the trip of 50,000 miles, which included visits New Caledonia, Guadalcanal, Kwajalein, Guam, Tinian, Saipan, the Philippines and Japan, the impression grew upon him, "That people every-where were basically the same and that American soldiers shared the hope of all Americans." . . . To Negro soldiers he said he admitted, "that there was a race problem, but this was not sufficient cause for them to lose their faith, nor to lose their grip on life."

Although the Navy first turned down his nomination to go as a representative of the National Fraternal Council of Negro Churches in America because he was seventy-five years old, he convinced them he could stand the rigors of the trip and his experience furnishes one of the bright spots in the dark picture of the war.

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SAMUEL MCCREA CAVERT

The Preaching Ministry Today

By Rolland W. Schloerb, Harper and Brothers, New York, \$1.25

This is a five-chapter book on Preaching, written by a preacher who is now in his eighteenth year as pastor of Hyde Park Baptist Church of Chicago, Illinois.

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WISCONSIN LEADERS have made preliminary plans for a state-wide committee on temperance education, according to Dr. Ellis H. Dana, Executive Vice President of the Wisconsin Council of Churches.





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Albert Schweitzer: Christian Revolutionary

By George Seaver, Harper and Brothers, New York. \$2.00.

The man who combines in his own person a great New Testament scholar, a great musician and a great medical missionary is the subject of this penetrating study. It is not a biography but an analysis of Schweitzer's basic philosophy. It seeks an answer to the question why a man whose study of the New Testament led him to an unorthodox conception of Jesus nevertheless found in Jesus the kind of inspiration that sent him into the jungles to minister to Africans in the name and spirit of Jesus.

The key to the answer, the thing which justifies calling Schweitzer a "Christian revolutionary," is found in the fact that he sees so clearly that the demand which Jesus makes on us is not a matter of the intellect but of the will. Schweitzer's cardinal emphasis on "reverence for life" as the fundamental principle of ethics and philosophy is sympathetically expounded both in its relation to Jesus and in its significance for the civilization of our day.

SAMUEL MCCREA CAVERT

Towards Christian Democracy

By Sir Stafford Cripps, New York, Philosophical Library, \$2.00.

Sir Stafford Cripps holds an office in England comparable with that of Secretary of Commerce in the United States' cabinet. The first chapter of this book is entitled "The Task of the Church," in which Sir Stafford proclaims that the Christians in our time should exhibit nothing less than fearlessness of consequences. He writes with perspective, emphasizing the need both of being born again and of searching for arrangements on earth that will encourage the tendencies within us toward the things that are highest and best.

Sir Stafford affirms that the corporate life of the churches has been generally ineffective. He writes as one with hands and heart aflame, pleading for a closer communion and a selfless devotion fed by the fountain of divine power. It is a prophet's voice. It is a clarion call to social and political action written by one with the maturity to see the distinctive and appropriate functions of the churches.

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By W. M. MACGREGOR, WESTMIN STER PRESS, PHILADELPHIA, \$1.00.

Lectures on what a preacher shoul be and do are usually by-passed b laymen (who have distinct ideas of their own on this topic) and also b ministers (who prefer sermonic me terial to admonitions). But this utter ly delightful little book, the Warrac Lectures for 1942-43 at Edinburgh is a mine of both inspiration and sug gestion about the Christian life. De scribing the "makings" rather tha the process of "the making" of a min ister, it presents on every page som acute allusion or anecdote.

Even though Dr. Macgregor-wh died in 1944—deals luminously with the classic Scottish ministry of severa decades ago, rather than with the cur rent, changing vocation of the preach er today in America, his ideal is high ly pertinent for seminarians among us or for pastors still eager to perfec their ministry. In the words of Dr A. J. Gossip's grateful preface, this is a scholarly reminder of Macgregor's "fine lecturing that went straight to the heart of things, and that taught what really mattered."

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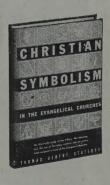
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